1: Staden--151
116, 322, 501

(1553-54) 1928

Tupinamba

"Concerning their canoes.

They have a kind of tree in the country called Yga Ywera, the bark of which they remove from the top to the bottom, building a platform round the tree so that they can remove the bark in one piece. After this they take the bark and carry it from the mountains to the sea and heat it at the fire, bending it upwards, before and behind, but first lashing it together with wood so that it does not stretch. In this manner they make their canoes, in which thirty men can go to war. The bark is about the thickness of a thumb, quite four feet across, and forty feet long, some being longer and some shorter."

2: Thevet--193-194 (1555) 1878 Tupinamba
116, 501, 782

When they travel to meet their enemies, those of the great river Janaire against those of Morpion... and go by water, river or sea, the boats which they use are small "almadies" [AM:canoes] or crafts made of bark, without nails or bolts, five or six fathoms long and three feet high. They do not build them larger for fear that they could not handle them to follow or run away from their enemies. They have a foolish superstition about making the crafts. The day when they peel the bark from the tree [AM: they do it from the root to the top] they do not drink or eat lest some misfortune happen to them on the water. When the boats are made, they gather 100 or 120 of them, each containing 40 or 50 persons, men and women. The women bail and throw the water out with a hollowed fruit. The men hold their weapons while they skirt the shore and land if they find some village to destroy, if they feel they are strong enough.... If the sea is stormy, they throw into it partridge feathers or something else in the belief that this will calm the waves.

4: Léry--II, 6
116, 226, 501

(1557) 1880

Tupinamba

They make fish hooks out of thorns and their lines out of fibers of a grass which they call toucon, that is prepared in the same way as flax, and is far stronger. They not only fish from the shore and coast, but also from small rafts which they call piperis, made of five or six round sticks, thicker than the arms, tied together with creepers. Sitting on them with out-stretched legs, they go wherever they wish on sea or river, using a small flat stick as a paddle. These piperis are a fathom long and two feet wide and cannot withstand a storm. Moreover, only one man can sit on them.

7: Evreux--22-23 (1611-13) 1864 Tupinamba
116, 322, 501

....the men employ themselves making canoes or repairing those which were already made, so that they would be fit for such expeditions. These canoes must be long and wide to contain several persons and carry their weapons and their provisions, and nevertheless they are made of a single tree. They cut it at the foot, trim the branches and leaving only the trunk straight from one end to the other. They split and remove the bark with some of the wood to the width and depth of half a foot. They put fire in the rent with dry shavings which burn leisurely within the tree. As the fire burns, they scratch the charred parts with a steel adze [tille] and they continue until the whole tree is hollowed within, only leaving walls two fingers thick. Then with hand spikes they shape it into form and length. These war canoes can sometimes [23] carry two or three hundred persons with their provisions. The paddling is done by strong and robust young men chosen for that purpose. Each holds a paddle about three feet long and they strike the water perpendicularly and not crosswise.

8: Soares de Souza--38 (1570-87) 1851 Tupinamba
116, 501, 285

The Caite Indians made crafts with a long straw, like the mats of tabua which are made in Santarem. They call them piperi. They tied up this straw with lianas (timbó) into bundles. By fastening these bundles to sticks they made a kind of craft on which ten to twelve Indians could place themselves and paddle very well. On such crafts they fought against the Tupinamba of the Rio S. Francisco. Sometimes these crafts were so big that they used them along the coast attacking the Tupinamba near Bahia, fifty leagues away.

8: Soares de Souza--216-217 (1570-87) 1851 Tupinamba
116, 322, 501

In the sertão of Bahia grow certain large and tall trees called by the Indians ubiragara [AM: figueira de matto, gameleria Ficus doliaria, Mart.] They easily make canoes out of them, sixty or seventy palms long (42 feet). These trees are easily felled because they are not hard. The bark and the wood are very soft. Two Indians with their axes can remove the pith within three days until only the bark remains. They close both ends and in these canoes 20 or 30 people can navigate.

12: Magalhães de Gandavo--92 (1576) 1922 Tupinamba
116, 226, 501

"They live also on shell-fish, and fish which they catch along the coast in flat bottomed boats made of three or four logs bound together in such a way as to resemble the fingers of an extended hand; these will carry two or three people or more, according to the number of logs, because the logs are very buoyant and support a great weight on the water. The logs are fourteen or fifteen palms long and about two or three in circumference."

12: Magalhães de Gandavo--94 (1576) 1922 Tupinamba
116, 501

"Canoas are shaped like the shuttle of a loom and made of a single log, and in each one of them there are twenty to thirty rowers. Besides these, they have another kind, the same size as the others, made of bark from a tree, which ride the waves very well, for they are very buoyant though less safe; because if one of these capsizes it goes to the bottom, while if one made of wood capsizes it continues to float under any circumstances. When one of these happens to capsize, the Indians themselves jump into the sea and raise the canoa until it is drained; then once more they get in and continue their journey."